

*Namely.*

# SPIRITUAL DISCOVERIES

TO THE  
Overthrow of POPERY Root  
and Branch.

Shewing that

- I. The Steeplehouse is no Church.
- II. Hiveling teachers no Gospel-Ministers.
- III. Tythes are against the Gospel-practice.
- IV. Paaisbes are no Saint-like churches.
- V. Infant-Baptism is Popery, Rebellion and Blasphemy.
- VI. No salvation without persecution here.
- VII. A forcing power makes no Christians.
- VIII. The Epistles were to Gathered churches.
- IX. University-degrees no Gospel-work.
- X. Wobath no revelation is no true Minister.
- XI. The light within must enlighten us.
- XII. A sum of new Discoveries broken forth.

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By a Waiter in Israel, and one of the New Co-  
venanters. Heb. 8. 8.

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John 4. 22: Ye worship ye know not what.  
Ex 17: 13: For as I passed by and beheld your devo-  
tion — whom therefore you ignorantly worship,  
I declare I unto you.

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London, Printed the second time, 1657:

Reader

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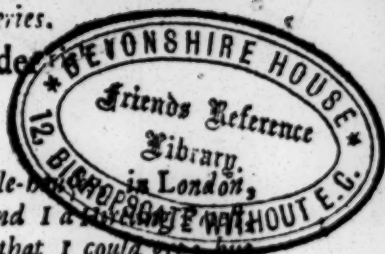
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about 2 x

Converies.

To the Reader



Reader,

I have preached in five Steeple-houses in London, and thirty in the Countrey, and I have not had all the wages of my hearers that I could get; but in time was pleased to shew what I did, and whom I set forth the Word unto; so searching spiritually, I had not four in a Parish (of the National way) that were like Christians, but as Infidels; yet I had daub'd my up with untemper'd mortar a while for my own dis-  
gain.

I then left selling my Sermons, seeking out, and so found Independent outstrip us; the Baptists beyond them; Presbyterians very high; but the Quakers Doctrine most in the light: So the Lord convincing me, and casting out the unclean spirit, (that Legion of Sins) called mee in this spiritual Discovery, to publish (as in Deca-  
tion) what he had done for me.

I have printed before 500. and now 500. more, let those that love the truth be at charge (by a copy) to print no more of the same, that they may go into all parts of England, and so people may have warning, and be without excuse in Gods day.

Ezek. 12.  
27.28.

Mark. 5.  
9.10.

I. *That Steeple-house is no Church.*

**B**Efore Christ came in the flesh, the material temple was called an holy place, but now an inward spiritual worship is required; for God dwells not in Temples made with hands, such are dead things which can do no living actions; for although man by art of sundry materials can frame a pleasant building, yet he can put no life into it, nor can he print put holiness in it, only a Popish delusion hath deceived the people, calling that a church which is but a great house.

**The Church is a people, and so a true Church is a people sanctified, and met in the work of God, being a company of Believers, which Church is in God; so it was not a steeplehouse but a sanctified company that communicated with Paul, but 'tis steeplehouses they are as dumb idols, Psa. 115. 4. 8. and who calls them a Church tells a lye, which untruths have been taught and maintained by the Romish Priests, that like Baals prophets deceive the people; but seeing these houses are built, let them still be repaired, for I hope shortly better use will be made of them.**

II. *That Parish-hireling Teachers are no true Gospel-Ministers.*

**T**hey have pretended this a cure of soules, but made it a trade to preach for hire, and divide up money, preparing war (or law) against such as put not into their mouths, and so no longer pay, no longer preach, but shift from one parish to another like the Kine of Bashan for better pasture; yea, to forsake

themselves as Teachers into Parishes without their hearers consent, and then force a maintenance from them, like Elie's sons, 1 Sam 2 16. having been upheld by a civil power of Government, which was as the Beast to carry this false Prophet or Ministry, yet tossing the common people into such a form as this Roman Clergie cryed up.

They owned no Teachers, but such as submitted to their human inventions, calling them Divine Institutions; but it any was led forth from this Antichristian Church, they were aspersed with Schismatick, Heretick, Anabaptists, &c. that none might go farer in holiness then this Clergie; but if this false Ministry shifted round through Popery, Prelacy, Presbery, Dependency, &c. then those that shifted not with them were accounted bad also.

This Clergie sought much after the fairest Livings, desiring to rule all, and to teach all, not understanding how a Church of Saints may all prophesie one by one, but desiring to keep all teaching to themselves; they sold the Letter by the Sermon, or Sabbath, or by the year, or for life; and so they traded with this dead letter, as it thereby they could raise living souls to God. 1 Cor. 14  
3<sup>rd</sup>

### III. Of Tythes.

The Tyth-mongers leaving their pretended plea of right thereunto from the Levitical Priesthood, claim them as a Nationall gift from the Saxons time given Anno 855. to be (as they say) unto a Clergie till Dooms-day.

Answer. But the Saxons which gave them were cast

cast forth of their possession and government by the Danes, and Normans, whereby their gift of Tythes and all other Saxon Lawes ended also; for as the Saxon Proprietors were rooted up, so likewise were their Laws and Acts, and their gift of Tythes then ended; but then that covetous Romish Clergy did so overway the ignorant people, that Tythes did continue to that Antichristian Ministry by way of curtesie; and he that now claims Tythes his due for preaching, must run to Popery for proving it.

If any say that Tythes were confirmed to the Clergie since it was refined, let them see the Statute, † how they were only to be sued for in Ecclesiastical Courts, which Courts and Bishops are put down, and so are Tythes by the same order, if all things were well understood.

Tythes or money by bargain and sale for preaching, was never used in Churches of Saints, yet they maintained their Teachers by imparting carnal things unto them, from whom they received spiritual things; which maintenance was not forced by a Law without, but by a free contribution from a Law of love within; which communicating of gifts spiritual and carnal, was only betwixt Saints, both speakers and hearers, yea the Apostle took wages, as to live of the Gospel, yet all this was from Churches of Saints, and not from such ranting Beasts as the hireling Priests take wages of, and are in fellowship with.

The National Congregations are made up of a rabble rout, of all kinde of sinners, that if a man be truly awake from sin, he will be ashamed of Church fellowship with such, but for a Priest to be the head of them, can be no true Minister, but one of Baby-

† Ed. 2. ch.  
8. 13. See  
the abridg.  
pag. 479,  
480.

Phil 4. 15.  
66.  
Rom. 15.  
27.  
Gal. 6. 6.

1 Cor. 9. 14.  
2 Cor. 11. 8.

...merchants, who come in as Robbers, climbing  
the pretermint-way, or else as dissemblers, creeping  
into Steeple-houses, the insinuating way, and so de-  
ceive the effeminate, and beeing in fellowship toge-  
ther, there is like people, like Priests; and be sure all  
you that read, so long as maintenance is forced for to  
pay teachers, so long England shall never be with-  
out a false Ministry; carnal men love such trades  
best where they can command their wages.

Gospel-Teachers first begat a people in Christ to  
the faith, or gathered a flock, and then had mainte-  
nance from them, eating of the milk; yet rather then  
Paul would be burdensome he did not use this power,  
he sought not the fleece, but the peoples welfare, not  
seeking a gift, as the Romish Priests do, but laying  
down this power of taking maintenance, that so this  
Gospel-work should not be hindered, 1 Cor. 9. 12. 15. 16.

John. 10.

12.

2 Tim. 3. 6.

Hosea 4. 9.

2 Cor. 11. 9.

2 Cor. 12.

12.

Phil. 4. 17.

### III. That Parish-Congregations are no Saint-like Churches.

Gospel churches were of Believers, who did com-  
municate together as Brethren, not as Beasts, *pushing*  
one another, or ravening one from another,  
as Parish-congregations do; but they were gathered  
out of the world to follow Christ Jesus, being made  
sons and daughters, 2 Cor. 6. 27. so the Saints do all  
by love, both in distributing to those in want, and in  
contributing unto such as are their Teachers; but  
what is done in the Parish-congregations, they do it  
by a chain of Law to compel them, who refuse as  
Beasts to do good untill they are forced thereunto.  
Where els will you look for Ranters, Smeacers, Ido-  
laters, Murderers, Drunkards, Lyars, Sorcerers,

A 7. 11. 2. 9.

2 Thess. 4. 9.

10.

1 Tim. 5.

16.



Whoremongers, proud people, disobedient to Parents, self-lovers, Envious persons, Tarrators, Covetous, Formalists, Sabbath-breakers, Hypocrites, &c. but in this Societie, who use also the counterfeit ordinances in sprinkling Infants : a pretending to receive the Lords Supper, and a trading with the dead letter, saying it is the word of God, which is but a declaration of it.

By that time such beast-like persons, are sifted out for destruction, who shall not inherit the kingdom of God; few will be left for the true church, having right to Gospel promises; yet I Judge them not, but see them by their fruits, who shew themselves what they are; although some of them more cunningly deck their profession so formally, yet it is but imitation by an outside profession, as the Strumpett with her offerings, neither dare these persons own one another; yet their Teachers seeing all this: flatter them in it; saying, hold fast your profession: Be stedfast: Be not weary of well-doing &c. as if they should say, you Drunkards, Swearers, lyers &c. hold fast what you are hearing and paying me my Tythes, not following Separatists, Anabaptists, Dependents or Quakers least thereby you become Christians indeed, and so leave me to my selfe.

Thus the streams of this fourth Romish Monarchy still run, changing the name from Popery, Prelacy, Presbytery &c. but holding the nature; assuming the names of Christians and yet hateing of pure Christians, and they are a people deceiving, yet are deceived, and all though some good \* Ministers in the severall ages have been amongst them; and doubtlesse many good people that were hearers, yet what is one amongst a hundred, to make a true church; which

As Preston  
Perkins,  
and others



could not be, no more then one Judas amongst the Twelve, could make that a false church; and it is a rare thing to find two in a Parrish, Christians indeed yet following of the common nationall hireling teachers; nor is it the goodnesse of few that will warrant the Popish standing of false churches; but it was Gods goodnesse to wink at the ignorance of times.

Act. 17.3

V That Infant Baptism is Popery, Rebellion and Blasphemy.

God chose the Jews, giving them circumcision and made the promise to them and to their seed. Acts. 1.39. which extended unto as many as the Lord should call, that is to the Gentiles; but the Romish church would cut of that everlasting Covenant from the Jews. Gen. 17. 7. and thrust it upon the Gentile-Infants infixed thereof; whereas circumcision holds still to the Jews; as Timothie who was a Disciple, yet being half Jewish was circumcised, and Paul cleared himselfe nor to oppose circumcision.

Act. 16.1.

Act. 27.21

24.

Infant Baptism is Popery, in that one person undertakes to believe, confesse, repent, and engage to God for another; and if surerries for children do not thus, then they lye and dissemble, for all know the child perceives nothing of it, no more then if a Lamb or bird should be brought, and bid the Priest sprinkle and name it: so here the Priests do as the Papists who pretend to have merits, faith, and repentance for themselves, and for such children.

1. It is rebellion to Baptise before teaching, whereas our Savionr hath commanded to teach and Baptise; first teach them what to do, and then Baptise them into what they know; for if no actuall faith

Mat. 28.19

nor

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*Mat. 28.19*

*Acts 19. 1. 5*

*Luk. 3. 8:*

*Acts 16. 32*  
33.

*Mark 10:*  
14

nor no knowledge of God; what Baptism can be of such a person; no more then of a peice of wood. Those at *Ephesus* being ignorant of the Holy Ghost, were re-Baptised, yet they knew much more then babes: and to Baptise a child into Christ, which never heard of him, is more like a mad man then a Christian; far worse then to make Boy a Doctor, and then teach him to be a Scollor. *John* bids people act themselves, not boast of *Abrahams* faith, and so all that came to him were people confessing &c. and in the *Jaylors* house that all which heard. the same all, were Baptised, but our rebellious Baby sprinklers heed not Scriptures 3. Its Blasphemy; seeing the kingdome of God belong to Infants, children without actuall sin, are very happy; but these blasphemous Priests: tell the people that they are not of the heavenly kingdome, untill they have sprinckled them, thus making Gods holyesse, and our Saviours assertion of no effect, they act blasphemy, in takeing a way Goods goodnesse and setting up their own inventions.

VI. *That there is no Salvation without perfection in this life.*

*Prov. 4. 18*

*John 3. 3:*

**A** Damnable Doctrine hath been a long time held forth; that people must sin while they are here in this life; grounding it upon *Rom. 7. 14. 85. Gal. 17.* not considering the Saints groweth of grace; which must be perfected in this life or not at all, to shine more and more unto the perfect day, and haveing this hope of perfection here, man purifies himselfe: not hearking to such delusions, which have deceived thousands to sin willingly, as if going to hell contentedly.

It is observed that Paul did preach neare 36. yeares from his conversion, first he was a persecutor, a notorious sinner, being converted, he preached the Gospel, yet came not suddenly to a full perfection. *Acts 9. 12.* he writes of 3. yeares *Gal. 1. 18.* and of 24. yeares *Gal. 2. 1.* being still a preacher, yet not come to absolute perfection but presseth and preacheth perfection, not denying it as our ignorant people do.

In the 22. yeare of his preaching, being at *Corinth* he wrote to the *Romans*, and then complainde of sin. *Rom. 7. 17.* In the 33. yere of his preaching, he wrote to the *Philippians* from *Rome*, and then shews, how he was growing to perfection, stirring up others also: as he said thus: friends be of good cheare, the same God that made our Corn, our graces) come out of the earth and grow, to be green and flourish; although it hath many annoyances (many sinns;) yet be not weary, go on; the same God can bring this corn (these graces) to a full Harvest (to absolute perfection.)

When Paul first wrote unto *Timothie*, he tells him what he must do but writing the 2. time he shewed himselfe wholly obtained perfection in this life, *2. Tim. 4. 7.* he had fought and finished: being then about the 35. yeare of his preaching: so although this grace, was long in growing to the Harvest, yet it was ripe at last; before his death; as appears in sending for his Cloake, books, and parchments. Vers 13.

Perfection is called from *Math. 5. 4. 8.* and holynesse as God is holy. *1. Pet. 1. 16.* which is a perfecting or holynesse. *2. Cor. 7. 1.* being born of incorruptable seed *1. Pet. 2. 3.* that perfect man in the fullness of Christ *Eph. 4. 13.* ha aeing a forming of Christ in them, *Gal.*

*Acts 9. 12.*  
*1 Tim. 1. 1.*

*Acts 18:*  
*11:*

*Phil: 3: 14*  
*15:*

*1 Tim: 6.*  
*11, 12:*

4. 19. to walk as he walked, 1 *Ioh.* 2. 6. all which is by a growth in grace, 2 *Pet.* 3. 18. attained by degrees wherein the buds and seeds thereof increase as, *Pet.* 1. 5 beginning as a grain of Mustard seed *Luke* 13. 19. and so as holynesse increaseth, sin decreaseth; man grows righteous st. II *Rev* 22. 11. above the world in sin, untill all be converted and cast forth; and this full perfection, is that redemption of the body, wholly from sin which the Saints waited for; the fullness of Adoption, at which time the Lord Omnipotent reigneth indeed: and this height of Glory was that spoken of 2. *Tim.* 4. 7.

Who attaines this perfection sins not, *Iohn.* 3. 6. 8. but although *Paul* had it so long before death, yet *John* seems the Saint thereof had it the last hour, but both in this life.

VII. That a forcing Civill power makes no Christian.

**I**N the former English ministrations; each presbyter & Clergy thought themselves in the only way of Christ, and to be infallible Disciples, as in Popery, Prelacy, and Prebiterie &c. and so desired to silence all other unto their opinions; like that cursed people, to make one proselyte; but who did not yeeld, must suffer as *Naboth* and *Stephen* nor else be smitten with the tongue, as *Ier.* 18. 18. yet all was but a forming out side as Hypocrites, Satan sitting, and commanding to be worshipped as God, who must be consumed; holds not long; 2. *Thess.* 2. 4. 8. although for a time by the layes, Fines, and cutlers shop men were compell'd to be conformable unto human orders, all was but as a chaining up of Bears, Lyons, Wolves, Lambs

*Rom.* 8. 23

*Rev.* 19. 6.

*Luke* 13. 43

*Mat* 23. 15

*.King* 21.

3:

*Acts* 6. 11.

3.

... is by ... a Beare, a wicked man, will be so still, ...  
 ... a Lamb, a good man, holds the same; yet the  
 ... of a Law, tying all up, makes every one  
 ... holy, or Lamb-like; but now in this time of li-  
 ... is seen what the nationall church was, being  
 ... a great company of wild beasts chained up, so that  
 ... they could not hurt one another.

The state of most people, were the Scripture letter  
 ... been held forth, is but as civilized; far unlike  
 ... christians; havinge tomes of Religion, which  
 ... up the power thereof; but when the little stone, *Dan. 2. 34.*  
 ... makes this fourth Romish Monarchie, making Ba- *35.*  
 ... a confusion indeed (as now God, is doing it by  
 ... his spiritwall Allyria, the quakers,) even then shall  
 ... the first Monarchie appeare in its exelencie under Je-  
 ... fu Christ; yet not to be done with materiall weapons *Zach. 4. 6*  
 ... as I think, but by his spirit, wherein Christ the  
 ... ornell word shall be the sword to cut down; even  
 ... the spiritwall Cyrus to execute all his offices in glory *Isa. 45. 1, 2*  
 ... amongst his Saints.

VIII. *That the Epistles were sent to saints onely;  
 not to the world.*

The Epistles are part of those scriptures contain-  
 ... ing a declaration of Gods word. *Luk. 1. 1. Act.*  
*10. 27. 1 Cor. 15. 7. 1 Iohn 1. 3.* which book may come  
 ... to losse; but the word in selfe is from the beginning, *Job: 1. 1. 14*  
 ... being made flesh, by which man liveth *Math. 4. 4* and  
 ... solid *Paul. Gal 2. 20.* a dividing word. *Heb. 4. 12* which  
 ... shall not return void *Isa. 55. 11* havinge its abiding  
 ... forever *Pet 1. 23.* but the Letter, the false Prophets *1 Sam. 3. 1*  
 ... had as many have it now, yet God threatned to de- *Jer. 5. 13*  
 ... stroy them. *14.*

The



The Epistles were not written to Parish congregations, but unto churches of Saints, gathered out of the world, as from the beginning shew. Rom. 1.7. Eph. 1.18. who sometimes had their churches in houses, as, Rom. 16.5. Co. 4.15 Phil. 2. and the letter of Scripture is as seed, to be used by a faithfull seedman on good ground, and so it becomes an effectall growing word; but where it comes to a dry barren heart, it is as dry seed, or a dead letter; and selling this letter for the word, holding forth Scripture promises to wicked wretches, as the Hirelings priests do, is most abominable.

IX *That University degrees are contrary to the Gospel.*

Such degrees by acts and commencements, are human inventions; wherein men by learning one of another, by going to school, and passing thence, sell it in the countrey for Divinity: holding the popish custome, to suffer none to be a parrish Priest, except he first buy human learning, and recive human ordination; but after that they were called Divine, although never so filthy as Baals servants were termed Prophets: whereas he is a Divine, that is both called and taught of God, for the Gospell-work.

Divinity is holinesse, and this stolen title they have gotten; as Batchlor of holinesse, Doctor, &c. which degrees they take one of another at their arts and commencements befooling the people, as if they were made holy of God; stealing the title of holyness from poore Saints, give it themselves, so taking honour one of another and loving the praise of

Ktugs 18

23:30.

m 5:44:

m 12:43

men, but God is against such a Ministry.

So also reverend, once used to God; they assume to themselves, which the Apostles never did; as to my reverend brother Paul &c. yea acting as Ieroboam, to make Priests of those lowest in Gods esteem 1.Kin. 13.13.

Psa:111:9

X That such are no Gosples Ministers which have no revelation.

The trade of the Antichristian ministry, was to be a schoolboy; 2. a University man 3. a man in orders and as such had naturall gifts,, more or lesse, so they were improved of; accounting where this learning was, that there must be the gift of grace, but who had no human learning, such could be no ministers; as iftying the gift of God under the girdle of mens devices: thus one man taught another and ordained another; teaching that trade to preach by heresay.

Men going forth to declare the letter, and writings of others, are no Gosples ministers; but such as are called of God; to speak his wisdom in a mystery, in whom he reveals Jesus Christ to preach in power, from the breathings of Gods spirit within; and such are the teachers sent from the Lord having an immediate call, not of men but of God Gal.1.1. for who can know God, as to be a minister by heresay but things are revealed Math.11.25. neither can they know the father, but by revelation from the son Lu. 27.

1 Cor:2:13.6.

Gal:1:16

God works by the same spirit now as formerly, and hath promised in the latter dayes, more abundantly thereof whereby he reveals, and makes known him-

Joel 2,28

Acts 2:17

selfe

felfe in man ; but fuch as love not fuch a revelation  
 fpiritually , are no Minifters of Chrift : they trade  
 onely in the letter as the Scribes, Iefuites, and Anti  
 chritian Miniftry have done, preaching what they  
 have leraned by heare-fy.

XI *That no light without can auaille us, except there  
 be a leght within.*

Luke ii. 34.

**T**He light of the body is the eye , but if the eye  
 have no light within it , all the light of the fun  
 can do no good without it : and if God puts not firft  
 a light into the creature, how can that creature fee  
 any thing of God ? therefore know that God enlight-  
 ens within firft, and then fhews himfelfe to that  
 light.

Rom. 2. 14,  
 15.

The Gentiles knew not the Law , yet had a light  
 within : and the outward teaching is Judged and di-  
 cerned, by this inward light: as a blind man, can  
 not fee a candle lighted before him, becaufe he hath  
 no light within his eye, fo one blind in fin Iohn 9. 41.  
 cannot understand the things of God, but are foolifh-  
 nefe unto him ; whileft he that hath a light within  
 can in a mefure apprehend the things of God, held  
 forth.

John 1. 9.

Chrift the Saints husband , tooke of their human  
 nature , and lovingly imparts to them of his Divine  
 nature, being a light fhining inro all; but wicked  
 men darken it by fin, giving way to the flefh or human  
 nature, not fuffering Chrift in his Divine nature to  
 rule, and fo work their own condemnation ; where-  
 by that which fhould be the favour of life unto life, be-  
 comes the favour of death unto death.

Ioh. 3. 19,  
 20.

2. Cor. 2. 15.

God is light, 1. Iohn 1.5. in whom the Saints are,  
1 Thes. 1.1. which light in them 2. Cor. 13.5. Gal. 4.16.  
and his light shines in our human nature, as in a  
dark place to enlighten it, 2. Pet. 1.16. making it as  
the shining of a Candle, Luk. 11.36. and so the Saints,  
walk in this light, and are known in the same; but  
the formalists know each other by a fleshly form  
which the former Disciples would not do.

2 Cor. 5.10

XII A sum of new discoveries, since time of liber-  
tie.

The severall Authors, have wrote hereof, as Parkers Exa-  
men: Britens body of divinity: Colliers works with o-  
thers

1 Originall sin is a meere delusion,

2 Universall redemption is now understood,  
which takes off Originall sin: Even so, is as the  
Ballance Beam; and that all, which was in the state  
of condemnation by Adams sin, the same all had the  
free gift to Justification of life, in the state of Jesus  
Christ, for the words are equivalent; none were left  
in the first transgression, but all redeemed, (or ran-  
somed) out of the same; and so our infants are of Gods  
kingdom.

Rom. 5.18

Matth. 19  
14.

3 Human nature, was that in Adam which hark-  
ned to the Serpent; and it is the same in us, that first  
receives sin: and this is a distinct thing from the di-  
vine nature: and causeth wrath: the other godly-  
ness.

Eph. 2.3.

2 Pet. 1.4

4 Free-grace is offered all, after they have  
actually sinned, see Ezek. 33.11. Rev. 3.20, 2 Pet.  
39,

5 Free-will, man must have it in a measure to use his abilities; or else this free grace can do him no more, good then a feast at *London* can do a man good whilst he is chained up at *Torke*.

6 Election was confusedly wrapt up together, which is now seen, to be either Univetsiall or generally, speciall, or particular, and also of persons, places, and things: see *Brittens* works of these at the Angel in *Cornhill*.

7 Perfection must be in this life.

8 Eating blood, a heathen custom, never allowed before the Law, under the Law, nor in the Gospel, but forbidden.

9 Romish Reliques are much seen and down; yet some remains to *Englands* sorrow; as Tythes, &c.

10 Stepelhouses, are no Churches

11 Gods anoynted, are not Civilized princes; but his Saints, having that unction. 1. *Iohn* 2. 20.

12. Thanks is not to be used unto man, but onely to God, except as *Paul* used it to faints, *Rom.* 16. 3, 4. Thanks is to bless one another; and cursed *Joab*, or flattering *Tertullus* warrant not us to use it; neither do we ever read else in all the scriptures that one man did thank another. Consider this ye ranting beasts which sit, I drink to you, I thank you.

13 Yea and Nay, Yes and No, in faithful speaking is the scripture-language, which must be among all saints.

14 Thee, thou, thy, and thine is the right scripture-language, used to God, and among all saints; but you and yours is plural, which used to a single person is lye: so it is not you, Lady, but thee, Lady, 2 *Job*: 5:

15 Hireling Teachers are not true Ministers.

16 The strait Gate is much more seen by Saints, how it will not admit them to carry their pride in Apparel

Gen 9:4:

Lev 7. 26.

Acts 15. 29

& 21. 25.

2 Sam. 3.

9.

with 2 Sam

4. 22:

Acts 21. 3:

Mat: 6: 37:

Mat: 17: 25

Job: 21: 5:

parel, and glutting the body through such a passage, but all sin must down.

17 Light within is now known to some.

18 Forms are seen, as not uniting; but to use as God convinceth, seeing the oneness is made perfect by Christ in the Saints, and they are not to know each other after the flesh. *Joh: 17: 21 Co: 5: 1*

19 Making Christians is not by a humane power.

20 Scripture-promises are now seen to belong unto the saints, and not unto carnal wretched people, as formerly the Popish Ministry did apply them for self-ends.

21 Infant-baptism is found a meer delusion.

2 The fifth Monarchy is seen to be sweetly begun under Jesus Christ in his spiritual reign, (but not acted by a material sword) God by the power of his spirit in his saints is dashing Babylon in pieces; the Popish parish-Ministry is going down, and Christs pure Ministry setting up, the Fountain for uncleanness being opened: The Lord setting up his Mountain (or Church) above these false churches, and making people willing in the day of his power, from the womb of this spiritual Morning, shewing the kingdom to be his own, and not suffering a cruel clergy to tyrannize over his people.

*Psal. 138: 9.  
Zech. 13: 1.  
Mic. 4: 1.  
Psal. 110: 1.  
Rev. 17: 1.*

23 Tythes are seen to be from Antichrist.

24 Infant-membership; that Infants are of Christs church, is well known to be so, and needs not the Priests help to do it.

25 Christ in the flesh is not only meant of his own flesh, for that a reprobate will confess; but it is now further to be understood to be spoken of the saints flesh, *1 Joh: 4: 19*: as to be formed in them, *Gal: 4: 19*:

26 Spirit, Soul, and Body, in men are known to be three distinct parts. For first, Man begets nothing im-

Thes. 5. 3. Heb. 4. 12. morral, yet he begets souls, *Gen. 46:26: Exod. 1:5: Se-*  
condly, We never read the soul return'd to God, but  
of the spirit, *Eccles. 12:7: Hab. 2:3: 46. Psalm. 31:5: Aff.*  
7:55: Thirdly, The division of soul and spirit made in  
Scriptures:

27 University Degrees, appropriating stollenti-  
tles, are against the Gospel practise:

28 Mytical *Babylon* is found to be in all grown  
people, and all people to be in that fleshly wisdom un-  
til they are truly sanctified:

29 Cards, Dice, &c. are all discovered to be from  
the devil, who hath taught people to counterfeit that  
great deciding Ordinance, called a Lot, *Numb. 26:55.*  
*Iona 1.7. Acts 1.26.*

30 Playes and Players, with all such feigned and  
dissembled actions or persons, are disown'd in the  
*Mat 12 36* light, being from Satan, men must give account for e-  
very idle word so used, and *Englands* Governors must  
answer before the Lord for suffering of them.

31 Ballads, Fictions, Tale-Books, and idle Songs,  
are all to be accounted for unto God, both by the Ru-  
lers which suffer this filth, and by all such which act  
therein, its no saints practice.

*Ep. 5. 3, 4.* 32 Preaching by hear-say, a delusion.

33 Circumcision is still to the Jews, see before of  
Infant baptism.

34 New covenant-work is now seen to be begun,  
and great appearances of Gods leading forth his peo-  
*er. 31. 33:* ple from the streams of ignorance, to hear the great  
*sa. 27. 12,* Trumpet blown, making many partakers of that un-  
3. ction or spiritual teaching, *1 John 2. 27.*

35 Gospel-Ordinances are now seen by saints what  
they are; and how they have been a long time coun-  
terfeited in the Romish Church by a hireling mini-  
stry.



36 The New commandment is observed among  
saints, that none are purely in Christ but such as have *Joh. 13*  
that Gospel-love without any mixture of sinister 34. *made in ends.*

37 Uniting of saints cannot be done by any out-ward form, but by being imbeddyed into one spirit. *1 Cor. 12, 13.*

38 Fasting for the abating fleshly desires, and pou-  
ring forth services spiritual unto God, is now seen a-  
mong saints to be very effectual: for some sins go  
not forth, but by prayer and fasting, *Matth. 17:21*:

29 Shaking, or giving hands in fellowship or love,  
hath long time been used in the *Romish* custom by dis-  
simulation, and is not to be allowed, but in sincerity *Gal. 2*  
amongst saints in way of true society: 9.

40 The sabbath or holy rest, in observing a seventh  
part of our time in resting from labour, that so one  
day in seven there might be no mixture in the service  
to God and the world, is seen to belong still unto  
saints; as, first, from Gods example: Secondly, from *Gen. 2.3.*  
that precept of the moral Law. Thirdly, from the *Exod. 20.8.*  
blessing of such as were not Jews, which kept the sab-  
bath, *Is. 56.3, &c.* 4 From the continuance of it, which  
should be from one sabbath to another for all flesh, *Isaiab 58:13.*  
*Isa. 66.23.* Fifthly, it was never abrogated by Christ,  
but only works of necessity admitted, *Luke 13.15, 16.*  
Lastly, If God gave forth his commandments by his  
son, they that break them, and teach men so, shall be  
called the least in the kingdom of heaven, *Matth. 5:*  
*19.*

Laws are made in *England*, but not executed: men  
in the country take Offices by turns, then beastlike of-  
ficers suffer beast-like abuses, by drunkenness, swear-  
ing, sabbath-breaking, &c. but if the Government  
would please to settle in each parish a godly man to  
oversee these evils by way of an Officer authorized,  
it

it might much conduce to suppressing of vice, and composing petty-differences: see to it O ye Rulers of this people.

*Acts*  
17. 18,  
32. Many more discoveries appear in these blessed times of liberty, which the wicked party strive to darken and mock at, like the foolish Philosophers at Athens, but God still brings his work forward.

When God shewed me the filthiness of the parish congregations, I durst no longer stay as a member among them, and searching the several forms, I found the Quakers most pure in doctrine, but their conversations nor principles I know not: I humbly wish all professions to live unto the height and purity of religion; for the beauty of a christian is a holy life, being

*James* unspotted of the world.

1. 27. I go on seeking, and wait with patience, hoping God will shortly accomplish his covenant-work, Jer. 31. 33: when saints shall shew that pure charity, 1 Cor. 13. 1, &c: and be well known by their masters badge, 1oh. 13. 35: who will defend them from the wicked one;

*Mark*  
16. 17,  
18. <sup>1</sup> Job. 4. 18. and so the primitive purity of saints being restored, their signes of faith shall follow.

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